CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

Vol. II. BOSTON, FRIDAY EVENING, APRIL 25, 1823. No. 37

Religious.

TOULMIN'S LETTERS CONTINUED.—LETTER II.

Following the narrative of the historian, I accompany the Apostle Paul, preaching in the synagogue of Antioch, addressing first the Jews, and then the Gentiles; calling the former to give audience—he glances at the leading events of their history, and then advances this principle; that "GOD, according to HIS promise, had raised unto Israel, a Saviour Jesus; that, though they found no cause of death in him, yet they desired Pilate, that he should be slain; that GOD raised him from the dead, and in this had fulfilled the promises HE had made unto the fathers; that *through this* man was preached the forgiveness of sins; and by him all that believed were justified from all things, from which they could not be justified by the law of Moses." This doctrine he called the 'word of *salvation*.' The Gentiles besought that these words might be preached unto them the next Sabbath day. On hearing this doctrine, many of the Jews, and religious proselytes followed Paul and Barnabas, and "the Gentiles were glad, and glorified the word of the Lord." But where, I ask here also, are those principles which many of our christian brethren apprehend are essential to conversion? If the Apostle preached them, where is the sincerity of the historian, in not recording those parts of his discourse? If the Apostle did not insist on them, why should it be expected that I, or any other Unitarian, should urge them, in order to turn a sinner from the error of his way? May we not hope, that *we* shall be the happy and honoured instruments of building up the church of God? May we not hope, that *our* preaching will not be deficient in point of doctrine, of that doctrine which is the means of turning others to righteousness, if we adhere simply to the plan on which the Apostle to the Gentiles preached; HE who was sent to be salvation unto the ends of the earth; to effect the great ends of his ministry, the topics on which he dwelt were such as are now called Unitarian doctrines; and by these topics the great ends of his ministry were effected.

In the synagogue of Thessalonica the apostle pursues the same strain; opening and alleging, "that Christ must needs have suffered and have risen again, and that this Jesus, whom I preach unto you, is Christ." Here, the idea given of the person of Christ is that of one suffering according to the counsels and purpose of God, and raised again, to attest his character as the Christ. On *this* simple Unitarian principle, "some believed and consorted with Paul and Silas, and of the devout Greeks a great multitude, and of the chief women not a few." This doctrine, it appears, did affect and interest their minds.

I then attend the Apostle preaching before the supreme council, in affairs of state, at Athens; as illustrious a court as the world ever exhibited, but in need of every divine instruction, being idolators, greatly addicted to superstition; and to whom those principles which you reckon so essential to the conversion of mankind would, on account of their novelty, be peculiarly important and acceptable; for "the Athenians and strangers there spent their time in nothing else but either to tell or hear some new thing." It was an inviting opportunity for the Apostle to be full and explicit in his instructions. Here I should expect to hear the Apostle, had he known the system, or entered into the views on which they have acted, preaching agreeably to the model of the Edwardses, the Tennants, and the Fullers of later times. If he did it, I cannot learn it from the Christian historian. He informs us no more, than that upon occasion of an altar dedicated to the *unknown* GOD, Paul said, "Whom ye ignorantly worship, him declare I unto you, GOD, who made the world and all things therein, seeing that HE is Lord of heaven and earth, dwelleth not in temples made with hands; forasmuch then as we are the offspring of God, we ought not to think that the godhead is like unto gold, or silver, or stone, graven by art, or man's device; and the times of this ignorance God winked at; but now commandeth all men every where to repent; because he hath appointed a day, in which HE will judge the world in righteousness by that man, whom HE hath ordained; whereof HE hath given assurance unto all men, in that HE hath raised him from the dead." Here the godhead is spoken of as we would speak of one intelligent being; the personal pronouns *he* and *him*, of the singular number, are appropriated to him; and Christ is spoken of as one whom he raised from the dead, and who hath a commission to judge the world. The doctrine is pure Unitarianism. Yet this plain doctrine, these simple facts, had a great effect; for, though some mocked, certain believed, and clave unto the preacher; or were converted by a strain of preaching in your opinion, sir, totally inadequate to the effect really produced by it. But, in the review of this event, I am ready to say, after the Apostle, "the foolishnes of God is wiser than men, and the weakness of God is stronger than men." 1 Cor. i. 25.

In the progress of his ministry, after this, Paul is found at Corinth. He taught at this place, that "Jesus was the Christ." Ch. xviii. 5. This was the subject, the sole subject of the preaching of Apollos at Ephesus, "who was mighty in the scriptures." The effect wrought in each case was remarkable; in the former, while the Jews opposed themselves, and blasphemed, "Crispus, with all his house, believed on the Lord, and many of the Corinthians, hearing, believed;" in the latter, the preacher "mightily convinced the Jews." We read nothing of sentiments, corresponding to the Calvinistic and Trinitarian schemes, having been taught in either place. If it should be said, that these sentiments were inculcated and blended with the great truth, the Messiahship of Jesus, it is *supposition* only, which is not supported by the testimony of the historian, nor by the practice of the apostolical preachers on any other occasion. Others may build on suppositions; but I must be allowed to adhere to what is written, and to conclude that the historian has not kept back and suppressed any thing necessary to afford us a complete idea of the substance of the discourses of the apostles, or of what was essential to the wonderful effect they produced.

The following chapter relates a singular circumstance. Paul finds certain disciples at Ephesus, some who were members of the newly erected kingdom of God; but, as he discovered, on inquiry, they were so in an imperfect and defective manner; "they had been baptized in John's baptism only, and had not so much as heard that there was any holy Spirit;" *i. e.* "any gifts of it given to men, and received by them." What is the instruction afforded in this case? Nearly similar to those advanced on former occasions. They are informed, that they should believe on him, which was to come after John, viz: on Jesus Christ; or on Jesus, the Christ. But still how far this minister of Christ fell short of that standard of faith, by which you conceive conversion is to be effected, even when he designedly applies himself to make up what was lacking in the faith of some! And this maimed, defective representation of the gospel, as it would probably be called, if coming from the lips of *modern* Unitarians, is owned by Heaven; for Paul laying his hand upon these disciples, "the Holy Ghost came upon them; they spake with tongues, and prophesied."

The next, *i. e.* the 20th chapter, presents us with a fine speech of the apostle to the elders at Ephesus. In this there is a clause, which glances at the character of Christ, and the operations of his ministry and death, in a language that hath not occurred in the former quotations, *i. e.* v. 28, where the apostle exhorts the elders to "feed the church of GOD, which he hath purchased with his own blood." But, whatever be the true and accurate reading in this place, for it is different in different manuscripts and versions; and whatever be the force and meaning of the word *purchase*, in this incidental sentence, as it does not occur in a discourse addressed, either to the Jews or Gentiles, with a design to bring them over to the faith of Jesus, nor was followed with any instance of a conversion to it; I should be justified in still omitting it, as not falling in with my plan, which is to review those discourses only, that were delivered with a design of converting men to the christian faith, and were actually effectual to that purpose. It conveys, undoubtedly, a sentiment true in itself, and strictly conformable to those views which the apostle gave of the Christian doctrine, when he "preached Jesus, proving that he was the Christ." In the discourse that now offers to examination, there is a declaration, which increases my surprise at this wonderful silence, that I notice, in all the discourses of the apostle, on those points which you consider so necessary to the success of preaching. He appeals to those elders, that he had kept back nothing that was profitable, v. 20. "Wherefore I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare to you the whole counsel of God," v. 27. How could this have been said, if those principles on which you place so great a stress are parts of the council of God? Or, if the apostle had preached on these topics, how could the historian, when he came to record this solemn appeal, fail to recollect, that he made a very defective report of the apostle's sermons? The imputation of such a neglect and omission cannot be admitted against the sacred historian, even by those who do not consider him as writing under a divine inspiration. It would be great irreverence towards the spirit of truth in those who allow it, who conceive that the holy Spirit dictated to the historian the facts and discourses he should record for the instruction of future ages of the Christian church. My respect for the writer of the Acts, my piety will not permit me to suppose, that the only memoirs we have of the first planting of the gospel could be so exceedingly deficient, so totally fail to inform us of the essential parts of discourses which converted the sinner, and Christianised the world.

It confirms me in the persuasion, that there is no such omission in the narrative of the historian, that, in relating the speech of Paul to Agrippa, ch. xxvi. in which the apostle gives an account of his life, conversion, and labours, when he comes to the subjects of his preaching all that he says is, "Having obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say, should come, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles," v. 22, 23. It appears from this, if his representation of his own preaching is true and faithful, or if the historian has truly reported his word, that he never touched on the doctrine of the trinity, or the godhead of Christ, on the atonement, or the satisfaction made by his death to divine justice. This is the more remarkable, because, according to what he declares, v. 18, the great and interesting objects of his ministry, the purposes he was sent to effect, were to open "the eyes of the Gentiles, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive the forgiveness of sins, and inheritance among them that are sanctified by faith that is in Christ Jesus."

HINTS ON EARLY EDUCATION.

(Continued from page 130.)

VANITY AND AFFECTATION.

There are few defects which appear earlier than vanity. Children delight in being noticed and admired, and it is therefore of importance, that amidst all our affection and attentions to them—all our efforts for their good and happiness, we guard against nurturing their self-love, self-importance, and fondness for admiration. Children ought to be the objects of our assiduous attention—we should be willing to give up our time, not only for the more serious business of education, but to please, to amuse, and to make them happy. This, however may be done without throwing back their attention on themselves. We may show them every kindness, without flattering their vanity; but, here many people are apt to mistake; their notice is bestowed in so injudicions a manner. If, for instance, upon the entrance of children into a room, a general whisper of approbation go round the circle; if remarks are made on their persons, their carriage, and their manner, if their sayings are eagerly listened to and *repeated in their presence*, the ill effect is inevitable.

Praise and encouragment, judiciously and sparingly administered, will have effects very different from those produced by the kind of notice here objected to. The one injures whilst it pleases, leading the subjects of it to think of themselves, and exciting a self-complacency, which is very soon followed by display; the other is a just reward of merit, and a stimulus to what is good. In bestowing praise, however, even when most deserved, we should bear in mind the great importance of leading our children to a habit of examining their *motives*, of doing right from a sense of duty, rather than from the love of applause, or the desire of excelling others. Whilst we stimulate to exertion, care must at the same time be taken to uphold the beauty of humility as the chief ornament of childhood; but unless this, in some measure, exist in our own hearts, unless we ourselves are influenced by that meek and quiet spirit which is in the sight of God, of great price, there is little hope that we shall succeed in our endeavours to foster it in others.

An excess of personal vanity is rarely to be overcome by direct opposition, or positive restraint. We shall be more likely to succeed in counteracting such a disposition, by allowing to external appearance, its due value, its due share of attention—by inculcating *general moderation* in every selfish gratification, and still more, by improving the tone of mind, and raising it to higher tastes and better objects. Dress should be treated as a matter of very secondary importance: new and smart clothes ought not to be offered as a reward for good conduct; and whether they are to be of one shape, or another, this colour or that, is never to be brought forward as an affair of consequence. Too much restraint on this subject, generally defeats its own end, and renders dress, just what we should wish it not to be, an object of unnecessary thought and attention. The desire to please, so strongly implanted in the heart, must be allowed to have some play, and when kept within due bounds, is not to be despised, or treated as a fault; whilst we strictly avoid all that is incorrect or extravagant, we should not, unnecessarily, expose our children to the pain and awkwardness of feeling themselves singular in manner or appearance.

Closely connected with vanity is affectation, to which children also are exceedingly prone.—Nothing can be more delightful than the innocent prattle and merriment of a child, when it flows, simply, from the gaiety of his heart—we should encourage it and be merry with him; but if we have the weakness, may we not say, the unkindness, to let him see that he is an object of attention, and admiration, to put him upon showing off his pretty ways, for the amusement of our friends, or allow it to be done for the laugh of the kitchen; we gain our object indeed, he is sprightly and talkative, but no longer bacause he is gay at heart, but because he longs to be noticed and admired—and this is affectation. Those who are acustomed to children will be able quickly to discern not only in their words and actions, but even in their looks, and should *always* disappoint it—*always* receive it with coldness and disapprobation.

We shall succeed very imperfectly in securing our children from vanity and affectation, unless we set a guard upon our own conduct—unless we ourselves are acting from better motives than the love of admiration, or the desire of excelling others; unless our own manners are simple and natural. If it be the main object of those who are engaged in education, that themselves or their children should please and excel, a similar spirit will most likely show itself in the objects of their care. If we allow ourselves to speak in affected tones of voice; fondling our children to excess, and using extravagant expressons of affection and admiration, a defect so frequent among nurses, something answering to it will certainly appear in them; for we shall find that they are wonderfully alive to sympathy and imitation: quick in discerning what passes before them, especially if it regard themselves, and, when we least suppose it, strongly affected by the conduct and feelings of those around them.

From Chalmer's discourse on the vitiating influence of the higher on the lower orders of Society, page 164 to 169.

"NOT AT HOME"—No. II.

And let us just ask a master or a mistress, who can thus make free with the moral principle of their servants in one instance, how they can look for pure and correct principle in them in other instances? What right have they to complain of unfaithfulness against themselves, who have deliberately seduced another into a habit of unfaithfulness against God? Are they so utterly unskilled in the mysteries of our nature, as not to perceive, that the servant whom you have taught to lie, has gotten such rudiments of education at your hand, as that, without any further help, he can now teach himself to purloin?—and yet nothing more frequent than loud and angry complainings against the treachery of servants; as if, in the general wreck of their principles, a principle of consideration for the good and interest of their employer—and who, at the same time, has been their seducer, was to survive in all its power, and all its sensibility. It is just such a retribution as was to be looked for. It is a recoil upon their own heads, of the mischief which they themselves have originated. * * * And how comes it, we are asked, that any master is armed with a power so destructive over the immortals who are around him? God has given him no such power: the state has not given it to him. There is no law either human or divine, by which he can force any order upon his servants to an act of falsehood, or to an act of impiety. Should any such act of authority be attempted on the part of the master, it should be followed up by an act of disobedience on the part of the servant. Should your master or mistress bid you say, not at home, when you know they are at home, it is your duty to refuse compliance with such an order: and if it be asked, how can this matter be adjusted, after such a violent and alarming innovation on the laws of fashionable intercourse, we answer, just by the simple substitution of truth for falsehood—just by prescribing the utterance of, *engaged*, which is a fact, instead of the utterance of, *not at home*, which is a lie—just by holding the principles of your servant to be of higher account than the false delicacies of your acquaintance—just by a bold and vigorous recurrence to the simplicity of nature—just by determinedly doing what is right, though the example of a host were against you; and by giving impulse to the current of example, when it happens to be moving in a proper direction. And here we are happy to say, that fashion has of late been making a capricious and accidental movement on the side of principle; and to be blunt, and manly and open, is now in a fair way to be fashionable; and a temper of homelier quality is beginning to infuse itself into the luxuriousness, and the effeminacy, and the palling, and the excessive complaisance of genteel society;—and the staple of cultivated manners is improving in firmness, and honesty, and may, at length, by the aid of a principle of Christian rectitude, be so interwoven with the cardinal virtues, as to present a different texture altogether from the soft and silken degeneracy of modern days.

Love of Children.

It forms one of the most amiable traits in the character of *Sir Isaac Newton*, who was indeed *all-accomplished* beyond any of his species, that he was fond of *little children*, and delighted to see them playing about his study. Such was the simplicity, the sweetness, the condescension of a mind, that could expatiate through the universe.

And pass the flaming bounds of place and time!

resembling in this respect also the affectionate tenderness of the *Nazarene*, who fondled *little children in his arms, laid his hands upon them*, and recommended their innocent and artless manners to the imitation of his disciples. And yet, that I may loose no opportunity of shewing

corrupted *churches*, which *make* and *love* and *believe* a LIE, (2 Thess. ii. 11, Rev. xx. 15, and of disgracing *anti-christian* principles wherever I discover them,) these very *infants* are strenuously maintained by *sound divines*, the spiritual pastors and teachers of this goodly land! to be CHILDREN of WRATH, and BORN in SIN, till the hallowed drops from their *disinterested* fingers have purged away the defilements of nativity, and made the *creature* fit for the acceptance of its *Creator!*—*Wakefield's Evidences of Christianity, Note, pp.* 99, 100.

Truth is not only a man's Ornament, but his Instrument: it is the *great* man's Glory, and the *poor* man's Stock: a man's Truth is his Livelihood, his recommendation, his letters of credit.

Christian Register.

BOSTON, FRIDAY, APRIL 25, 1823.

The following letter, from President Adams to Rev. Dr. Bancroft of Worcester, was published in the Columbian Centinel of the 19th inst. It appears by a paragraph in the Worcester Spy, of the 23d inst. that "Dr. B. favoured a friend with a copy—who inconsiderately permitted it to be transcribed, and this transcript has been published without the consent or knowledge of the author or receiver."

The following may be relied upon as a correct copy of the original letter. It will be perceived that it differs, in some respects, both from the copy given in the Spy, (which was supposed to be a correct one) as well as from that given in the Centinel.

Any testimony we could bear of our sense of the superior value of this volume of Sermons, would be quite superfluous, after what is said in this letter; especially, considering how well qualified the writer is to decide upon its merits, both from his uniform habits of accurate observation, and his extensive theological knowledge.

A Correct Copy of PRESIDENT ADAMS' *Letter to Rev. Dr.* BANCROFT *of Worcester.*

QUINCY, JAN. 24, 1823.

"DEAR SIR—I thank you for your kind letter of the 30th of December, and above all for the gift of a precious volume. It is a chain of diamonds set in links of gold. I have never read, nor heard read a volume of sermons better calculated or adapted to the age and country in which it was written. How different from the sermons I heard and read in the town of Worcester from the years 1755 to 1758. As my destiny in life has been somewhat uncommon, I must beg your pardon for indulging in a little egotism.—I may say I was born and bred in the centre of theological and ecclesiastical controversy. A sermon of Mr. Bryant, minister of this parish, who lived on the spot now a part of the farm on which I live, occasioned the controversy between him and Mr. Niles, Mr. Porter, Mr. Bass, and many others; it broke out like the eruption of a volcano, and blazed with portentous aspect for many years. The death of Dr. Miller, the Episcopalian minister of this town, produced the controversy between Dr. Mayhew and Mr. Apthorp, who were both so connected with this town, that they might almost be considered inhabitants of it. I may almost say that my eyes opened upon books of controversy. When I removed to Worcester in 1755, I found that county hot with controversy between the parties of Mr. Buckminster, and Mr. Millen. I became acquainted with Dyer, Doolittle, and Baldwin,* three notable disputants. Mr. Maccarty, though a Calvinist, was not a bigot, but the town was a scene of disputes all the time I lived there. When I left them, I entered into a scene of other disputations at the bar, and not long afterwards, disputations of another kind in politics. In later times I have lived with Atheists, Deists, and Sceptics; with Cardinals, Archbishops, Monks, Priests and Friars of the Roman Catholic persuasion; with Archbishops, Bishops, Deans, and Priests of the Church of England; with Farmer, Price, Priestley, Kippis, Rees, Lindsey, Disney, and Jebb; with the English and Scottish Clergy in Holland, and especially with Dr. Maclane, at the Hague. I have conversed freely with most of the sects in America, and have not been wholly inattentive to the writings and reasonings of all these denominations of Philosophers and Christians:—you may well suppose, then, that I have had controversies enough; but after all I declare to you that your twenty-nine sermons, have expressed the result of all my reading, experience, and reflections in a manner more satisfactory to me than I could have done in the best days of my strength.

The most afflictive circumstances that I have witnessed in the lot of humanity, are the narrow views, the unsocial humors, the fastidious scorn, and repulsive temper of all denominations excepting one.

I cannot conclude this letter without adding an anecdote. One of the zealous mendicants for contributions to the funds of the Missionary Societies, called on a gentleman in Haverhill, and requested his charity.—The gentleman declined subscribing, but added, that there are in and about the town of——, nine Clergymen, ministers of nine Congregations, not one of whom lives on terms of civility with any others, will admit none other into his pulpit, nor be permitted to go into the pulpit of any other. Now if you will raise a fund to send missionaris to ——, to *convert* these nine Clergymen to *Christianity*, I will contribute as much as any man.

I am, Sir, with great respect and esteem, your obliged friend and humble servant,

JOHN ADAMS.

* These men were professed Deists, then resident in Worcester.

PUBLIC CHARITIES.

Missionary Fields.—One very popular and quite successful plan adopted by our Orthodox brethren for enlarging the funds of their numerous charitable societies, is, that of encouraging farmers to set apart and cultivate a certain portion of land, the income of which shall be devoted to the encouragement of missionary and other societies. This plan was first proposed in 1818, and has been the means of bringing considerable sums into the treasuries of the various societies patronised by the Orthodox. Some *object* vehemently to all these newly devised plans for increasing the public charities; but, for our part, we do not see in them so much to be complained of as our brethren do. There is no doubt, indeed, that there have been some instances where men have forgotten their obligation to be *just* before they are *charitable*, and have lavished, perhaps on unworthy objects and chimerial undertakings, what was not theirs to give; and some instances also where through an overheated and indiscreet zeal, or through vanity, pride or fear, some have impoverished and distressed themselves to swell the amount of funds, of whose final application and use they were intirely ignorant, and which would be devoted to the support of projects of questionable utility. But such instances are probably few, in comparison with the number of contributors. We think there is but little danger in a community like ours, that men will be injured, either in mind or estate, by an excess of liberality. By far the greatest portion of contributors, instead of being injured are benefitted by every exercise of their charitable feelings; for the tendency of these benefactions is to give a more just and rational view of the true value and right uses of property; to nourish the feelings of disinterestedness; to elevate the affections, and enlarge the sphere of their exercise. This, we contend, is an object worth attaining; so that should not our benefactions prove servicable to others, there is still sufficient motive to give, in the good effects which the habit of giving produces on our religious views and temper. We are glad therefore to see benevolent associations, great and small, springing up all over our country; though the manner in which many of them appropriate their charities may not accord with our views and wishes. Good is on the whole effected; for though the particular purposes of the charity, may not be obtained, yet, at least, the moral feelings, taste, and habits of the community are improved.

But it is not necessary to give for questionable purposes; or to withhold giving because there are no plans of public charity that we approve. There are objects and plans enough, of unquestionable utility, and not fairly liable to objection by the most fastidious. So long then as men are not only willing to give, but have satisfaction in giving; and are themselves improved and rendered better by the habit, let us not discountenance the practice; but endeavour to render it as highly as possible servicible to the community, by turning the public charities into right channels.

Burmah.—A society has just been formed in Washington, D. C. called the Washington Female *Judson* Society. The object of the Society is to raise funds for the purpose of supporting a female school in Bermah, under the superintendance of the American missionaries there. The object of the patrons of this Society is no doubt a benevolent one, and the plan, for aught we know to the contrary, may be judicious.—We leave the determination on this point to those who know more of the state of society in Burmah, and hence of the probability of success in the undertaking. If we objected to any thing, it would be to the *name* of the society. There is an appearance of ostentation about it, which strikes us unpleasantly. The gentleman and lady who have devoted themselves so faithfully to the interests of this mission, against many great discouragements, are worthy of much commendation for their good *intentions* and *endeavours*; but we do not think it judicious in their friends to expose them to the suspicion of vanity and ostentation, by crowding their name into the title of a public society. For however foreign it may have been from their wishes, and however wounding to their modesty, to be thus forced upon the constant notice of the public, at every mention of the name of the society, yet the public will not know whether it happened through the indiscretion of friends, or was a thing of their own seeking. The bare suspicion of the latter, would be an effectual hindrance of the charities of many, who but for this circumstance might perhaps have contributed largely; but who disgusted with this appearance of ostentation, are induced to turn the streams of their charity into other channels.

Hints on Early Education.

The article on our first page, under the head of "*Hints on early Education*," is from a valuable work by an English lady, and was first published in this country, in 1820. The extracts we have made from it have been so generally approved, that we feel great confidence in recommending the book to the notice of parents, and to all who have the management of youth. It is for sale at this office, 62 cents in boards.

The following brief account of the book, is given in the first volume of the Christian Register, page 90, which we insert again for the benefit of those who do not possess the first volume.

"This work is anonymous, but is from the pen of an English *Mother*. It treats upon the moral and religious habits of children from infancy. There is nothing sectarian in the work, excepting only an expression or two evincing the author to be of a particular sect.—The author appears as an affectionate, self-controlled and pious parent. Her views are not speculative, but wholly practical. She not only states general principles, but gives rules in particular cases. There is considerable originality in this book. The maxims are adapted to common life, to what should be the feelings, habits, and principles, of the great body of society; and the especial worth of the book is, it is calculated for use in this country, for *our* mode of family arrangement, discipline, and education. I can cordially recommend this work to all parents who think it a duty as well as a pleasure to attend personally, and assiduously, to the early education of their children; to improving their tempers, forming their manners, enlarging their minds, and imbuing them with piety."

Education Society.—The Directors of the Mount Zion Auxiliary Education Society, state in the *fourth Annual Report*, that the present available fund of their Society, amounts to only *eighty-three dollars.* Various reasons are assigned why the state of the Society has not been more flourishing during the past year; and a hope is expressed that it may yet rise and become an instrument of usefulness, notwithstanding its present low and unpromising state.

Missionary Gazetteer.—The Rev. Mr. Chapin of Woodstock, Vt. is about publishing a geographical and historical description of all the Protestant Missions, an alphabetical list of missionaries, and a chronological list of the principal benevolent societies for evangelizing the heathen. It is said that it will contain many names not to be found in Worcester's or Morse's Gazetteers. Price 87 cts. in boards; one dollar bound.

THURSDAY LECTURE.

April 24.—TEXT—Philippians i. 9, 10. And this I pray, that your love may abound more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may be sincere, and without offence, till the day of Christ.

For the Christian Register.

THE RECOLLECTIONS OF JOTHAM ANDERSON.

CHAP. XI.

It was less than a year after the events recorded in my last chapter, that I found myself occupying the place of that venerable old man, of whose last hours I had been so unexpectedly the attendant. It may readily be conceived, that with no ordinary feelings I took possession of the pulpit where I had heard the expiring sounds of his ministry, and seated myself in the room where he had studied, and at the table upon which he had leaned and written for half a century. To my ardent view, every thing about me was sacred. I fancied there was inspiration in the very walls, and that I inhaled a good spirit from the very air in which the holy man had breathed. And while I studied in his books, and dipped my pen in his inkstand; while I read from his Bible in the family circle which he had left, and in which I was a boarder, and stood up to offer their daily devotions on the spot which his prayers had consecrated; I am sure that I felt a glow in my heart which more important circumstances have oftentimes been incapable of producing;—but which was nevertheless highly favourable toward forming a frame of thought and feeling suited to my vocation.

Indeed it rarely happens to a young man to begin the arduous work of the ministry under happier auspices. The circumstances of my lot and education, had been so ordered, as constantly to excite and keep fresh the religious sentiment. It had not been suffered to become, as in many, drowsy and dull; but had been stirred and animated by the frequent remarkable scenes through which I had passed. The manner of my introduction to my parish, was calculated to revive and strengthen in no common degree, all the feelings I had ever experienced, and all the resolutions I had ever made, in relation to the great duties of personal and pastoral religion. I cannot recal to mind this period, without an expression of devout gratitude to Him who appointed my lot, and in whose strength I have toiled on to this day. I have seen some of my brethren disheartened and sinking beneath their load, the victims of a sickly sensibility; some miserable in their work, because their hearts were not engaged in it; and some losing their reputation and usefulness through indolence. But for myself, being always possessed of bodily health, and heartily attached to my duties, I never have found them burdensome or fatiguing. And I may say that I never have found them so to any, except those who have wanted the spirit of their office. How shall I cease then to be thankful for the early instruction of those kind parents, and the severe infliction of that youthful discipline, which formed in me inclinations and desires which nothing could have gratified, but the labours of the sacred office. They have been my pleasure; and nothing else would have afforded me pleasure.

I soon found, however, that there is much to damp the ardour of enthusiastic expectation, with which a young man, ignorant of the world, enters upon his career. I can hardly help sighing, now, at the recollection of the early destruction of many fair visions, which were cruelly destroyed by my further acquaintance with mankind; and at the severe and mortifying rebukes by which my open hearted inexperience learned prudence and caution. It was a great shock to me to discover so soon as I did, the necessity of distrusting appearances. This was one of the first lessons which I learned by intercourse with my parish—perhaps one of the most important I ever learned. Certainly none has influenced me more in my whole life since; none perhaps has made me at times so unhappy.

Like other young persons, I trusted to the good show which any one made, and confided implicitly in all that any one might say of himself. I delighted in the warm expression of religious feeling, and was ready to give up my heart to it, wherever I might find it. I could not believe that zealous profession could be made by any who was insincere at heart. It was a great blow to me to be undeceived.

There were few men in town more assiduous and kind in their attentions to me, after my ordination, than Josiah Dunbar. He recommended himself by his punctual attendance at meeting, and by his fondness to call upon me and converse on religious subjects. He entered fully into the history of his own experience, and drew from me the relation of my own. His appearance was austere, his manners simple and solemn, his voice a little whining, and his eyes were cast in humility upon the ground. His age was about fifty; and I thought that no young man was ever so blest in the confidence and advice of a devout parishioner.

I found however, that he was not popular in the village; and that the worldly sober part of the inhabitants, especially, spoke of him rather slightingly. This grieved me; but I accounted for it by a remark which he himself once, or rather often made, with a deep sigh and solemn shake of the head—"Ah, there is nothing that the world can find lovely in the children of God. They are always despised and trodden upon."—My experience has since taught me that this is far from being true. But at that time I took it for an established fact, and when I found any commendatory remark which I made respecting Mr. Dunbar, received in silence or with a sneer, I imputed it to the natural dislike of men to superior goodness.

Gradually, however, I observed some things in his conversation which I disliked myself.—He was too fond, I thought, of complaining of the want of religion in others, and the great coldness of church members. There was doubtless room for complaint in many instances but he was too frequent and petulent, and spoke too sarcastically of good moral lives. Now I could see no harm in a good moral life, and once told him, "that I did not think it so much against a man, that he was a moral man; that I rather thought it the part of charity to believe that what we cannot see is as good as what we do see, and that what we do see is, really though not visibly, grounded on right principle." He was dissatisfied with this remark, and ever after affected to be concerned lest I was resting too much on works. He thought that I preached "works" too much; and harrassed me often with minor questions about justification, and faith, and righteousness. All this however was done in the kindest way imaginable, and with so earnest appearance of desiring my good and that of the church, that although I thought he urged matters a little too much, yet my respect for him and love to him rather increased than diminished. No man had made me so much his confidant, and consequently no man was so much mine. What he proved to be finally, I will tell in the next chapter.

FOR THE CHRISTIAN REGISTER.

Mr. Reed—I returned a few days since from a visit to the family of a friend in the country, in which three generations are partakers of a common felicity, where maternal solicitude is lightened by the constant endeavours of filial tenderness, to contribute to the happiness of the domestic circle. No commands in a harsh tone from the elder, or ill-natured refusal from the younger members to comply with what was desired of them, ever disturbed the quiet order of the daily details of family arrangements. The piety and filial attentions of the mother to the grandmother, served the children as an example of their duty to her; and was a practical lesson to them of the obligation imposed upon all the children of humanity, to cherish, protect, and comfort, in age, those who cherished, protected, and comforted them in their young and helpless state. Although I am what is called on old bachelor, I could not contemplate such scenes without emotion—without feeling, convincingly, the insignificance of these insulated beings, who, corroded with selfishness, worry through the world, only solicitous to appropriate to themselves as great a share as possible of the good things with which it abounds, regardless whether others envy, pity, or applaud them.

In my friend's family, pleasures were sought after only that they might be enjoyed in common; the divine sentiment, that it is more blessed to give than receive, seemed to be understood in its full force, and the importance of religious instruction, was strongly illustrated in the habitual practice of charity, in its most enlarged sense; not only in administering to the personal wants of the poor and needy, but also of the poor in spirit, the wounded or broken hearted, who received such consolation, as those only who want it, can appreciate; the friendly and delicate soothing of grief, which, to a wounded mind, is a precious and healing balm.

I do not suppose that I witnessed a singular instance of a well-ordered and happy family;—but believe that, in the same village, there are numbers. And for this happy state of things, they are undoubtedly much indebted to the reverend pastor, whose recommendations to cultivate brotherly love, and dwell together in unity, are ably aided by the influence of his personal intercourse with his parishioners. Esteemed as he is by all, all are emulous of deserving his esteem; and all strive with zeal to make christian benevolence a leading trait in their character. The purity of morals pervading this parish, is probably the result of the pains taken in the cultivation of the mind. A society of ladies and gentlemen meet one evening in each week, for reading and conversation; a portion of some selected book is read, and each person makes such observations as occur to them upon what they hear; the gentlemen are accomplished scholars; and, when it is known that "Stewart's Philosophy of the Human Mind" has lately been read, and the subject discussed, in this society, it will be readi-

ly believed, that the ladies are not deficient in intelligence, and the elegant accomplishments, which have been supposed exclusively to belong to the opulent in cities. Here, certainly, the observation of Cowper, that

"The town has tinged the country; and the stain
Appears a spot upon the vestal robe,"

would be out of place. Here no scandal is circulated, and an unaffected simplicity of manners is united to the elegant refinements of more polished society.

The most pleasing incident that occurred during my visit, was a wedding in the family, recalling to mind the patriarchal manners of our ancestors. A young woman, who had been a faithful domestic from early youth, was married to an industrious young man, whose parents were present, and, with the bride's friends, formed a large company of happy beings.—These unsophisticated children of nature were affected to tears, by the pathetic prayer, and pertinent address, of the officiating pastor;—which, though seemingly forgotten soon after, while the cake and wine, which were liberally provided, without expense to the new married couple, were rapidly disappearing, I have no doubt made a permanent impression, and will evince their effects in an orderly, chaste, and christian deportment; more especially, as a similar marriage, some years back, in the same family, has realized the best wishes and hopes of its friends; the former domestics, now a happy father and mother, being present at this ceremony.

To a virtuous mind I can imagine few occurrences more grateful than in this way, making happy those who being dependent upon us, have served us with fidelity, labouring in love, watching when we have been weary, and carefully attending us in sickness and sorrow; 'tis making friends, humble friends indeed, but frequently such as are friends in need, more constant and faithful than those who have enjoyed more of our intimacy. It is extending the cheering influence of religion over those, who, but for our care, might have lived desponding in darkness, become depraved in morals and efficient instruments of the malicious and abandoned. But being now raised nearer our own station, they will be induced, by the operations of a becoming self-respect, if by no better principles, to emulate the conduct of the virtuous and good, and will teach them the importance of transmitting to their children the sentiments and principles by which only they can hope to obtain respect in this world, and happiness in that which is to come.

ELDAD.

GENERAL INTELLIGENCE.

Farmington Canal—Some efforts have been made at New-Haven, to ascertain the probable amount of stock that would be taken at that place in the projected canal. The commissioners, finding that less stock would be taken there than was expected, have concluded that it was inexpedient to open the books for subscription at present; though they still hope that there is enterprise enough in the citizens on the route of the contemplated canal, to carry the project into execution.

The Theatre at Augusta Geo. was destroyed by fire on the night of the 2d inst.—a negro has been apprehended as the incendiary.

Yesterday about one o'clock a tragical event was witnessed in this city. A Mr. Charles Steele, grocer, living at the corner of Broome and Canton streets, deliberately took his gun, loaded with slugs and fired at his wife who was standing in the street, which took off one of her arms above the elbow. He then took a razor and cut his own throat so effectually that he survived but a few moments. We are not particularly informed of the cause of this act of frenzy, but understand that Mrs. S. had complained to the police of ill treatment from him. The deceased was about 50 years old, in comfortable circumstances as to property, and sustained a fair character in his neighbourhood. *N. Y. Merc. Adv. April 10th.*

Master and Apprentice.—A case was lately decided at New-York, which goes to establish the law, that a minor cannot be bound and held to service for a longer time than his arrival at the age of 21 years, even though he himself, and his parents or guardians may be privy to an imposition on the master in respect to age, to induce the latter to receive him. It was understood, however, that the master was competent to seek redress of the parent or guardian, if they had property to respond; but it was intimated that minors bound out by the overseers of the poor, would be generally held to serve the time stipulated, though such overseers may have mistaken their ages, having availed themselves of the best information in their power to ascertain them.—*Niles.*

Jews.—A society has lately been formed in Charleston, S. C. called the "*Shiloh Society.*" It is auxiliary to the Society for Meliorating the Condition of the Jews.

Public Accommodation.—A new line of coaches has lately been established between Boston and Providence, by which a person can leave the latter place in the morning, and have three hours to do business in Boston, and return to Providence by 7 o'clock in the evening. The coach leaves Providence at 5, A. M. and Boston at 1 P. M.

Tread Mill.—A paragraph in one of the late English papers states that "the Tread Mills in several of the towns of the Southern and Midland Counties are completely out of work—in other words where machinry is attached to them for grinding flour, &c. the Overseers are obliged to *hire* labourers, as these terrors to evil doers have frightened away the vagrants altogether. In jails where there have been thirty or forty beggars at a time, there are now but two or three. The consequence has been a great reduction of prison expence, and a total removal of that nuisance—begging in the streets." *Salem Gaz.*

From New-Orleans.—The Legislature of Louisiana adjourned on the 27th ult. The Governor returned the bill against usury with objections, taking the ground that money was a merchantable article, and might be used to the best advantage. A law was passed to prevent gambling houses.—Ten only were to be licensed at $5000 each. It is to be regretted that any law should permit these sources of ruin, under *any* circumstances.

WASHINGTON, APRIL 18.

Don Joaquin De Anduaga has taken leave of this Government as Envoy Extraordinary and Minister Plenipotentiary from Spain, and, as heretofore mentioned, embarked at New-York, a week or two ago, on his return home. Don Hilario de Rivasy Salmon takes his place, as Charge d'Affaires from Spain.

PIRACIES.

From Havanna—PIRACY.—By a passenger in the Spanish schooner Gallega, information is received that the schooner Pilot, Banks, from Norfolk, was captured by a Pirate on the night of the 26th March, 30 miles to windward of Havana. On boarding, the captain gave orders that all should be put to death and thrown overboard, but fortunately a Spanish passenger on board begged for quarters in his native tongue, and the orders were countermanded. The crew and passengers were detained four days, and afterwards landed.

BALTIMORE, APRIL 17.

Capture of a British Gun Brig by Pirates.

We learn from Capt. Hamilton, who arrived here this day in the schooner Gallega in 11 days from Havanna, that a few days previous to his sailing, a British brig of war fell in with a piratical two top-sail schooner, off Cape Antonio, of six guns and one hundred and twenty men. Upon coming alongside, the crew of the schooner boarded the brig, armed with knives, &c. and took possession of her, after killing eleven men, and driving the whole of the British crew below. A British frigate soon after came up and gave chace to the brig, and recaptured her—the pirates having in the mean time returned to their own vessel, and finally made their escape.

Accounts had been received at Havanna that an action had taken place near Cape Antonio, between the boats of a British sloop of war and a piratical schooner of six guns and sixty men, supposed to be the schooner *Gota.* After a few minutes the pirate blew up; and when the smoke had dispersed, about twenty-five men were seen swimming in the water, to whom the boats gave no quarter.

Eclipse of the Sun.—It is stated in the Harper's Ferry Free Press, that, on the 27th of June, 1824, there will be an eclipse of the sun, to commence at 34 minutes after 4, and continue two hours and fifty-five minutes. Total darkness at 56 minutes after 5. There will not be another total eclipse of the sun, visible in the U. States, until the 20th July, 1860. *Con. Herald*

FOREIGN.

Latest from Spain.—Advices have been received here from Malaga to the 11th March, of which the Palladium gives the following summary.

The King, Court and Cortes, were to leave Madrid on the 8th inst. The King frustrates much that is attempted.

It is thought that on their their arrival at Seville, the King will be declared incapable of reigning, and a regency be appointed.

This day the regiment of Galicia will leave the city, on their march to Seville, to protect His Majesty's Government from any molestation they might experience from the Guerrillas, who infest that province on their removal thither.

We learn by yesterday's mail, that 40,000 Portuguse troops have entered Badajoz, where they are to remain until a part is assigned them by the Spanish Government in the approaching warfare.

The Guards of the Custom House, throughout Spain, are said to amount to 60,000 men! They have all been recently armed and equipped, and only await the royal mandate to march directly towards Madrid, and surprize Government; which, however had a foresight of their iniquitous views, and retired providentially to Seville, from whence they can with more facility retire to Cadiz, in case affairs should be inauspicious. Cadiz will afford them a safe and secure asylum.

It is said a regiment of French deserters has been formed from Catalonia.

Recruiting goes on in the vicinity of Malaga, and the new soldiers are in spirits and generally singing patriotic songs.

SALEM, APRIL 24,—Extract of a letter from Pernambuco, dated 18th March, received in this town.

"I have received letters from Bahia of the 24th ult. at which time the place was still in the hands of the Europeans, and that they were daily skirmishing with the Brazilians. It is announced that Labatal, the Brazilian General, had given Maderia, the Portuguese General, until the 15th inst. to embark. Should they not embark previous to that date, it is generally thought there would be a general attack upon that day. *Register.*

NEW-YORK, APRIL 18.

From Bermuda.—By the British Packet Salisbury arrived yesterday in 10 days from Bermuda, we have received our files to the 5th of April, inclusive. The following paragraph is taken from the Gazette of March 29.

Porto Rico, Cuba, &c. in the Possession of the British—From the best information we have on the subject, it will appear certain that the formidable squadron under the command of Sir Edward Owen, K. C. B. consisting of the *Gloucester*, 74, frigates *Forte* and *Phaeton*, sloops *Valorus*, *Eden*, and *Bellette*, sch. *Pioneer*, &c. had taken possession of the Island of Porto Rico; and it was believed also that Porto Cabello, the only place in Caraccas now remaining to the Royalists, was likewise placed under protection of the British flag: The island of Cuba was understood to be their next destination; and we think there is a strong probability that that important place is ere this in the *safe keeping* of Great Britain, at least "for the time being."

We understand, says the New-York American, from a respectable source in Cuba, that news had been received there from Jamaica, on which great reliance was placed, announcing that the former island was immediately to be taken possession of by the British squadron, under the command of Com. Owen.

The French and English Squadrons in the W. India seas are now quite formidable, the former mustering at Fort Royal 23 sail, with 5500 men.

Extracts from letters received in this town from Havana.

MARCH 22.—The pirates now murder nearly all they take. One poor Dane lately escaped alone out of a whole crew, to tell the horrid tale of the rest. Many have been murdered, from vessels that have never been heard of.

MARCH 28.—Piracies are much worse than ever. Com. Porter we hear is in Matanzas, and his fleet at Key West; while there are two pirates at this moment blockading our port; one is a pilot boat, called The Pilot lately from Norfolk, but taken two days since, and armed and fitted.

[Commodore Porter left Matanzas about the first of April, in the Peacock, for Key West.]

An association has been formed in England by the name of "The General Steam Vessel Company." The capital is to consist of three hundred thousand pounds sterling, in shares of two thousand each. They are to build or purchase twenty-four steam vessels, each of eighty horse power, and to be employed to and from London and various other ports on the Continent and peninsula. *Salem Gaz.*

PARIS, MARCH 11.—The factious in France are at war with each other, but the result is, that the party in favour of war, seems to have the ascendency. The war faction have persuaded Ministers, that war is unavoidable, that they wish for war, and that they will have war, and with it, all its consequences.

Munich, March 1.—The approaching marriage of the Archduke of Austria, Charles Francois, second son of the reigning Emperor, with a Princess of Bavaria, is now decided. This Prince, in marrying his aunt, will become the brother-in-law of his father. We are further assured, that the Archduke will, immediately after his marriage, be named Viceroy of Italy.

New Church at Lynn.

The Dedication of the church recently erected by the Second Congregational Society in Lynn is to take place on Wednesday, April 30th inst. Services to commence at ten o'clock A. M.

The new Universalist Church, in Bulfinch street, in this city, will be dedicated on *Wednesday*, the 7th day of May, and the Rev. Mr. DEAN will be installed pastor of said Church on the same day.

MARRIED,

In Duxbury, Mr. James Foster, of Kingston, to Miss Sarah Ripley, of D.

In Bolton, Mr. Asa Whitcomb, to Miss Caroline Moore—Mr. Henry Moore, of Sterling, to Miss Axcy Houghton.

In Charlestown N. H. Dr. Samuel Webber, son of the late President Webber, of Harvard College, to Miss Anna W. Green, daughter of the late Thomas Green Esq.

In this city, Mr. Jacob Amee to to Miss Abigail Howe.—Mr. Asa Watson to Miss Mary Richards.

DIED,

In this city, on Friday last, the Hon. GEORGE CABOT, aged 72. The large space so ably and so usefully occupied by this truly great man, and profound Statesman, must be well known to every one acquainted with the political and commercial history of our country for the last forty-five years.—But great as were his merits and attainments as a Patriot, they did not exceed those which adorned his character as a private citizen, a townsman, and a Christian.—To his family, his associates, and intimate friends, his loss is truly irreparable.—*Cent.*

In Kennebunk, Mrs. Eleanor Wakefield, formerly of Wells, aged 84.

In Fredericton, N. B. on the 27th ult. His Excellency Major General George Stracy Smyth, Lieut. Governor and Commander in Chief of the Province of New Brunswick, &c.

In Brookline, on the 16th inst. William Aspinwall, M. D. aged 80 years.

In Littleton, 9th inst. Mrs. Sophia, wife of Mr. Peter Whitcomb, aged 27.

In Dartmouth, 1st inst. Mrs. Lydia Shearman, aged 84, wife of Mr. Daniel Shearman.—On the 7th inst. Mrs. Thankful Thacher, wife of Deacon William Thacher, aged 73.

At Waltham, 16th inst. Mrs. Hannah, relict of Isaac Peirce, aged 79. She professed a belief in Jesus Christ, and, if the faithful discharge of parental and domestic duties is a test of the christian character, she followed him.—*Communicated.*

London Books.

RECEIVED, from London, a Consignment of Three Cases of BOOKS, which will be sold at the Office of the CHRISTIAN REGISTER, No. 4, Spear's Buildings, Congress-street, at low prices, for Cash, if applied for soon. Part of them are the following:—

Aristotle's Rhetoric, 8vo.
Bunyan's Holy War, 12mo.
Boccaccio's Decameron, 4 vols. 18mo.
Apuleius' Golden Ass, 2 vols. 8vo.
Burn's Works, 4 vols. 18mo.
Do. do. 2 vols. 24mo.
Barrows' Sermons, 5 vols. 8vo.
Blair's Sermons, 8vo.—containing the whole of [the Sermons.
Do. Lectures, 8vo.
Boileau's Philosophical Economy, 8vo.
Butler's Hudibras, roy. 16mo.
Boswell's Life of Dr. Johnson, 4 vols. 18mo.
Cogan's Ethical Questions, 8vo.
Card's Literary Recreations, 8vo.
Cecil's Anecdotes, 12mo.
Churchmen Armed, 3 vols. 8vo.
Campbell's Philosophy of Rhetoric.
Elton's Hessiod, 12mo.
Elmhirst's Calabria Ulteriore, 8vo.
Evan's Essays, 12mo.
Fielding's Select Works, 5 vols. folio.
Gibbon's Rome, 12 vols. 8vo.
Gifford's Life of Wellington, 2 vols. 24mo. plates.
Gurney's Dictionary of the Bible, 24mo
Goldsmith's Vicar of Wakefield, 18mo
Hooker's Works, 3 vols. 8vo
Hume & Smollet's History of England, 13 vols. 8vo
Do. do. 16 vols. 18mo
Hodgson's niceties of French Grammar, 12mo
Johnson's Dictionary, 18mo
Knox's Essays, 2 vols. 8vo
Lawrence's Lectures on Phisiology, 8vo. plates
Do do. 2 vols. 12mo. [vols. 24 mo
Locke on the Conduct of the Understanding, 10
Martinelli Dictionaire Fr et Ital 2 tom
New Week's Preparation, 12mo
Panorama of Paris, 32mo, bds—many plates
Paley's Works, 5 vols, 8vo
Pastor Fido, 2 vols in one, 24 mo
Paley's Evidences of Christianity, 12mo
Pearson's Thesaurus Medicaminum, 8vo
Stewart's Life of Dr Robertson, 8vo
Smollet's Works, 6 vols 8vo
Shakspeare, 6 vols 24mo
St Augustine's Meditations, 8vo
Telemachus, Fr and Eng 2 vols 12mo
do Spa and Eng 2 vols do
Traver's Dictionary of French Verbs
Voltaire Histoire de Charles xii 12mo
do do do 8vo
Volney's New Researches in Ancient History, 2 vols 8vo
Wake's Epistles of the Fathers, 8vo
Whitby, on the Five Points, 8vo
Young's Night Thoughts, 48mo
Scapulae Lexicon, 2 vols 4to
Shakspeare, 8vo
Armstrong's Error's of Generals, 8vo
Beawes Lex Mercatoria, 2 vols 4to [and maps
Burgoyne's Expedition from Canada, 4to plans
Coleridge's Friend, 3 vols 8vo hot-pressed
Cox's Carolana, 8vo maps
Grose's Antiquities & Hist. Eng. Arms, 2 vols 4to [supurb gilt morocco—plates
Halifax's Works, 8vo
Inlay's Am. Topography, 8vo
Instructions for officers of Infantry, 8vo plates
Life of Struensee and Brandt, 8vo half bound, morocco, portraits
Mackenzie's Strictures on Tarleton, 8vo to accompany Tarleton's Campaigns
Monstrelet's Chronicles, 12 vols 8vo with a 4to vol. of plates
Military Memoirs of Mr. Geo. Thomas
Macdonald's Projectile Fuzees, and Telegraphic
Paley's Evidences, 8vo [Communication, plates
Reply to Matthews
Ricarda's Political Economy, 8vo
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Tarlton's Campaigns in U. S. 4to. maps and plans
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RELIGIOUS TRACTS.

FOR sale at the *Office of the* CHRISTIAN REGISTER, the following valuable religious Tracts:

OBJECTIONS TO UNITARIAN CHRISTIANITY CONSIDERED—*second edition*—3 cts. single, 31 cts. per doz. $2 per hund.

EXTRACTS FROM THE WRITINGS OF DR. WATTS, *Relating to the* TRINITY, *and in favour of Christian Candour and Religious Inquiry*—2 dolls. per hund.

REMARKS *addressed to the Conscientious of all denominations on the subject of* PRAYING FOR ONE ANOTHER—3 cts. single, 2 dolls. per hund.

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ALSO,

An assortment of the Tracts of the *Publishing Fund*, including,

ABSTRACT of SACRED HISTORY, being the *first part* of the Geneva Catechism—8 cents.

QUESTIONS and ANSWERS upon the Truths of the *Christian Religion*, being the *second part*, of the Geneva Catechism—8 cents.

DUTIES of CHILDREN, a Sermon, delivered on Lord's Day, April 12, 1807, to the Religious Society in Federal-street, Boston, by Rev. Dr. Channing. Fifth edition—3 cents.

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Account of THOMAS DORMER, with hints on Early Rising—3 cents.

The Life of ELEANOR MORELAND, in a Letter to her Neice—8 cents.

JAMES TALBOT—6 cents.

HINTS ON EARLY EDUCATION.

FOR sale at this office, 62 cts. in boards, *Hints on Early Education*, by an English lady. April 25

BOARDERS WANTED.

A RESPECTABLE private family, in a pleasant and healthy situation, about six miles from the city, proposes to receive a few genteel boarders.—Inquire at this office. April 18.

BOARDING.

A FEW genteel boarders can be accommodated in a respectable private boarding house, in a pleasant and central part of the city. Inquire at this office. April 18.

POETRY.

From the Boston Patriot.

STANZAS.

Occasioned by reading those beautiful lines from the Spanish, beginning,

"Toll not the bell of death for me
"When I am dead," &c.

When death hath bid his arrow fly,
Come not beside my couch of trouble,
To gaze upon my wand'ring eye;
Nor talk of hope's exhausted bubble,
When I die!

You that on Life's mild surface sail,
Fast by the groves that skirt the billow,
Bring not your garlands from the vale,
To fade unwelcome round my pillow;—
When I die.

In that last hour of suff'ring nature,
When earth's light joys inconstant fly;
Strew not your insect pleasures nigh,
To rob of peace each pallid feature;—
When I die.

While on these quiv'ring lips ye see
Life's ebbing accents faintly tremble,
Oh not with cold and curious eye,
Beside my curtains rude assemble;—
When I die.

Or would ye press, to ask me why
My heart was tired—my sojourn weary?
To give your thoughtless souls reply,
I would but say—"The world is dreary;"
When I die.

No—let the heedless crowd retire,
While *one* dear form, in anguish kneeling,
Waits the last flash of Nature's fire,
And grants the boon all else deny:
One gush of wo—one burst of feeling;—
When I die.

Let no vain pomp attend my way,
To yon green yew-trees' dark inclosures;
But love lament and friendship sigh;
And Grief prepare her wreath of osiers:—
When I die.

Let fond Affection's tribute calm
My mortal doubts—my mem'ry cherish;
Her sacred tears my bier embalm,
And o'er my pall unwasting flourish;—
When I die.

So when Life's turbid streams are still,
And its black frowns no more beset me;
Some friend may Pity's rights fulfil,
And foes (if any such) forget me;—
When I die.

PRAYER.

Prayer is the soul's sincere desire
Utter'd, or unexpressed,
The motion of a hidden fire
That trembles in the breast.

Prayer is the burthen of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach,
The majesty on high.

Prayer is the christian's vital breath,
The christian's native air:
His watchword at the gates of death,
He enters Heaven with prayer.

Prayer is the contrite sinner's voice,
Returning from his ways,
While angels in their song rejoice,
And cry "behold he prays!"

Miscellany.

The following extract from a work of the Abbe de Pradt, is given by Mr. Walsh, and is worthy of attention, as disclosing the history of an attempt on Spain, which may be prophetic of the event of that which is now probably in operation—*American.*

"While Napoleon employed himself at Madrid in arranging the internal affairs of Spain, the war became general over the whole surface of the country, and it was then that he could estimate its difficulties. In the Austrias, Marshals Lefebre and Victor had won the battle of Reynosa and Espinosa, and overrun that province as conquerers, without gaining any real advantage. The siege of Sarragossa was begun; the battle of Tudela had dispersed the most considerable Spanish army; Roses was taken, and Giron also.—Marshal Gouvoin St. Cyr, had destroyed in the engagement of Wals the victors of Baylen, and their commander Rediny; and nevertheless, matters were not the further advanced. Spain seemed to imitate the manœuvre of those battalions which open in order to let the enemy pass, and then, forming behind him, shower blows upon him while he is hurried along by the rapidity of their movement. This is what happened to the French: they were the masters of the spot which they occupied from the head to the last ranks of their column—the wings did not belong to them; the Spaniards fled at their approach, but returned as soon as they were gone; their number at any one time was small compared to the extent of ground which they had to cover. They were compelled to be perpetually in motion; to oppose an enemy always beaten, but always reappearing—always flying, but likewise always present every where.

"Such was the dreadful career of the French troops—such was the true cause of their destruction in Spain. It is not by battles that they were wasted away, but by the mountainous face of the country, the difficulty of communication, the insulated character of the settlements, the want of secure places of retreat and regular subsistence, the unremitting hostilities of the population, the fertility of their victories, and the incessant marches after an enemy that showed himself only to disappear. Spain is not formed like other countries: she is cut by mountains, which encompass some parts of her territory in a regular manner—this configuration produced her political geography and her division into distinct states. The mountains present obstacles to assailants, and strong points and places of refuge to the defenders of the country, and moreover curtains, behind which you see nothing. The habitations are collected in towns and villages, so as to leave great desert intervals between them. You do not meet there, as in other parts of Europe, those dwellings through the interior and along the high roads, which furnish shelter and the means of subsistence; all the cross roads are bad—wood, shade and water are wanting—no large vehicles for transportation are found—every thing is done by beasts of burden—the hostile population harass the invader in a thousand ways—a large army has extreme difficulty in keeping together—a small one is of little use. A Spanish war, then, is attended with difficulties peculiar to itself, and insurmountable when you are not favoured as the British were, and have not, as they had, an abundance of money at command." * * * *

"I shall proceed to examine what the Spanish war cost France in *men*. From the 2d May, 1808, the date of the insurrection at Madrid, and the first fighting in Spain, to the 10th April, 1814, when the war was ended, there were six entire campaigns. These were not interrupted by any of those intervals of rest under the name of armistices, winter quarters, &c. which suspend blows and give the combattants time to breathe. In Spain, there was no intermission of hostilities—not a day passed without the effusion of blood, and that over the whole surface of the country. The national hatred and vengeance admitted of no respite and no lenity. Destruction and death reigned for six years. Every Frenchman, however employed, and wherever found, was treated as an enemy and put to death, without discrimination, except as to the greater or less ferocity with which he was dispatched. Here there was a cause of mortality unknown in other wars. Add to this the fatal influence of the climate—the absence of all assistance in hospitals, bad nourishment, and the fatigues of the arduous marches.

"The period when Marshal Massena took the command of the army of Portugal is that of the greatest extension of the French armies in Spain. He led more than 80,000 men into Portugal. We may take 200,000 infantry and 30,000 cavalry as the maximum of the French force then, and 130,000 foot and 20,000 horse as the minimum of the same when Madrid and Valladolid were abandoned in 1813. The mean term for the six years is 140,000 infantry and 20,000 cavalry. Adding to the total of 160,000, the non-combatants of every description, who cannot be reckoned at less than 40,000, you have in the whole 200,000 men. This calculation is by no means exaggerated. Six campaigns took place. So bloody and destructive were they, that the loss of men each year on an average, cannot be estimated at less than *one hundred thousand*. This estimate is higher than in ordinary cases, but the causes of mortality were more various than in such cases, and incessantly active. I do not doubt that there perished each year in Spain 100,000 Frenchmen, including all classes and professions; which makes a total of *six hundred thousand* during the six years of the invasion. The French lost more than the Spaniards. The Spaniards fought an infinite number of battles; they attacked individually, in bands great and small, at all hours—they spared no Frenchman that could be destroyed. They fired from windows, from behind walls, from acclivities and fastnesses; defeats in the field never shook their determination nor arrested their hostilities; in the great battles they fled quickly and on every side; but they soon rallied in parties, and hunted down the masters of the field."

SPAIN.

Sketch of the Revolution in Spain continued from p. 143.

May 3.—Vinuesa tried at Madrid, and condemned to ten years hard labour at the Galleys.

4.—The mob break into the prison, in the middle of the afternoon, and murder Vinuesa.

Morillo appointed Captain General of Castile.

28.—General Elio tried for treason in assisting to overturn the constitution in 1813—sentenced to be strangled; [but the sentence was not then executed.]

June 19.—M. Zea, agent for the Republic of Colombia, arrives at Madrid, and is received with respect.

30.—Ends the second session of the Cortes.

July.—Much disorder, and many assassinations at Madrid; doubts entertained of the King's sincerity.

Aug. 20.—A mob, in front of one of the prisons, prevented from assassinating the prisoners by the firmness of Geneal Morillo.

21.—10,000 men assembled near the *Club de la Fontana*, and are clamorous for the head of Morillo.

Morillo tenders his resignation to the King, but it is not accepted. The Minister of War resigns

Sept.—Morillo tried by a council of war, and honourably acquitted.

Sept. 1—Riego superseded in his command; which causes great tumults at Madrid. They are quelled by General Morillo and San Martin, the head of the municipality.

28.—The Cortes meet on an extraordinary session. Petitions from many provinces for a removal of the ministry—some of them accompanied with threats of rebellion.

[During the greater part of this and the following month, the yellow fever raged in all the eastern and southern provinces of Spain.]

Oct. 18—The inhabitants of Cadiz refuse to submit to the Marquis de la Reunion, a Governor appointed by the King; and the inhabitants of Seville send back General Moreno, their Governor.

Nov. 25—The King makes a communication to the Cortes, complaining of these events.

Dec. 9—The Cortes adopt an answer (180 to 48) in which they censure the proceedings both at Cadiz and Seville, as unjustifiable—but they consider the offence of the inhabitants of Cadiz as palliated by many circumstances which they enumerate; and they decline to inflict any punishment.

18—The Cortes present an address to the King, requesting a change in the Ministry.

1822, Feb. 12—The Cortes annul the Cordova convention between General O'Donoju and the Mexican leader Iturbide; and declare that they will consider an acknowledgment of any of the American provinces by any nation, as a violation of existing treaties.

14—The King closes the extraordinary session of the Cortes, with a speech in which he declares himself perfectly satisfied with their proceedings.

March 1—The new Cortes, chosen for 1822 and 1823, meet. General Riego is chosen President.

A new ministry appointed by the King.

May 20—An alliance concluded between Spain and Portugal.

28—The Cortes address a message to the King, in which they complain in direct terms, of the spirit of his government.—They say that the administration of the provinces has been confined to worthless men, who are disliked by the people, and who sanction the impunity of criminals; and that the clergy abuse the functions of their office, to sow superstition and disobedience.

June 26—The Cortes adopt measures for conciliating the American Provinces.

30—Close of the session of the Cortes.

July 2—The Constitutional Ministry, finding that no dependence could be placed upon the King's Guards, call out the national Militia; upon which the guards immediately revolt; and 2000 of them take possession of the Pardo, and demand rations of the Alcade. They are encouraged by the party of *Serviles.*

3—Ineffectual negociations with the revolted Guards.

7—The Guards attempt to seize the city. They are met by the Militia and some of the inhabitants of Madrid under Riego, Morillo and others, and a battle ensues in which the Guards are defeated with the loss of 400 men. The Duke del Infantado finds it necessary to conceal himself, and is afterwards banished, as well as the Archbishop of Sargossa.

10—A meeting of Foreign Ministers is held at Madrid to sign a declaration relative to the events in the Capital. Mr. Forsyth refuses to sign it, alleging it to be entirely untrue, and asserting that the real enemies of Ferdinand, are the *Serviles* and ultra-royalists.

17—Tranquillity re-established, and the National Militia dismissed from their encampment.

Aug. 7—A change in the Ministry, favourable to the Liberales.

28—The King signs a decree for a convocation of the Extraordinary Cortes, on the 7th Oct.—much against his will.

The *Defenders of the Faith* guilty of great excesses in the provinces.

Oct. 7—The session of the Extraordinary Cortes commences.

Nov.—Disturbances in the north of Spain, and frequent skirmishes. The Royalists are generally victorious.

General Mina obtains advantages over the Royalists in Catalonia.

Dec. 25—The ultimatum of the French Government presented; in substance, that the King shall be restored to his sovereign rights—that the Nobles shall be reinstated in their privileges—and security given against future insurrections.

1823, Jan. 12—The Cortes deliberate upon the note received from the Allied Powers, and vote to prepare for war. Arguelles, one of the Deputios of the moderate party, having made a speech in favour of war, is carried through the streets in triumph.

30—The French Ambassador leaves Madrid, and his arms are removed from the front of his hotel.

Feb. 15—Voted in the Cortes that the King should repair to Corunna.

19—The extraordinary session of the Cortes closes with a speech from the King. He assures them of his firm and constant union with them, and of his determination to oppose "the anti-social principles" of the King of France.

The Ministers wait on the King, and urge him to remove from the city. He refuses, and they all resign.

At a quarter past ten at night, compelled by the populace who had collected in vast numbers round the palace, he restores the Ministers to their offices.

The following exemplification of the *ruinous* consequences of an excess of imports over exports, is furnished by a Philadlephia paper.

In 1822, the town of ——— exported 1000 tons of ice, and brought back 250 tons of coffee, and the account current stood as follows.

Exports, cost - - - - - -	$000,000
Imports, - - - - - - -	$100,000
Balance against the town,	$100,000

LITHOGRAPHY.

Lithography, it is stated in a note from Paris, is greatly improving in that city, and the writer instances in proof, the plates of the ancient monuments of France, and of the Gallery of the Dutchess of Berry. But this art, he adds, has just made a new and remarkable advance. By a novel process, the artist has been able not only to rival engraving, but to re-produce a picture with such fidelity both of tone and colour, that it requires a very skilful eye to discover which is the original, which the lithogriphic copy. One of the first proofs produced by this process is a Swebach, the soft and harmonious effect of which is rendered, even in the most delicate details, with astonishing correctness. Such a discovery is of the highest importance.

Tea.—The English East India company monopolize the tea trade with Canton, and no other persons in the kingdom are allowed to participate in this traffic. The consequence is that the E. I. company, having no competitors, enhance the price of tea so much by skilful management, that the English pay, on an average, about 50 cents per pound for their tea, more than the people of the United States, exclusive of duty. It is calculated that about 25 millions of pounds of tea are consumed annually in Great Britain, consequently the British public pay more than 12 millions of dollars per annum for the exclusive advantage of a company of merchants! So much for monopolies.

CLEOPATRA'S NEEDLES.

Among the ruins of ancient Alexandria, in Egypt, near the water's edge, are two obelisks, called the Cleopatra's needles. They are both alike, each being formed of a single piece of red granite, 7 feet square at the base, and seventy feet long, covered with hieroglyphics in every part, nearly two inches in depth. One is erect, the other fallen and partly covered with earth. Mr. Fisk, the missionary, supposes that they were cut from the quarries in upper Egypt, 3000 years ago, and first erected at Thebes, or Memphis, and afterwards transported to Alexandria by some Grecian monarch. Mahomed Ali, the pacha of Egypt, has presented the fallen obelisk to the King of England; and a late English paper says, that officers have been sent out to survey it, who have made a favourable report to the government, with respect to the transporting it to England.—*Ports. Jour.*

"American Literature," says one of the English Magazines, "has not hitherto enjoyed the advantages of what in London is known by the name of *Magazine day*; on the last day of every month, when all the Magazines, Reviews, and Journals appear; and when, in consequence, a species of book-fair is created in the vicinity of Paternoster Row. The fourscore periodical works published on that day, cause returns within a few hours, in ready money, of little short of three thousand pounds. In America, on the contrary, the proprietors of periodical works labour under the disadvantage of being their own distributors; and instead of being paid in ready money, in large sums, by wholesale book-sellers, they depend on precarious returns from individual subscribers scattered over the wide-spread regions of the United States.—Thus we see, in these journals, incessant complaints of the caprice and negligence of subscribers; of some literary journals, *the proprietors are inadequately remunerated, and often over whelmed by the multitude of small debts due from negligent patrons.*"—London Monthly Magazine.

LIFE IN MINIATURE.

Lewenhoeck assures us of insects, seen with the microscope, of which twenty-seven millions would only be equal to a mite, and four millions to a single grain of sand. Yet each of these animalculæ has an organised body, provided with a heart, lungs, muscles, glands, arteries, and veins; and with blood and other fluids passing through them! Their vigour and powers of action are generally superior even to those of larger animals; their length of life is also great in proportion to their size. The mite makes 500 steps in a second; animalcules in a drop of water, swim about with as much freedom as a whale in the sea; and those that feed on the leaves of trees, resemble oxen grazing in luxuriant pastures!

Vast chain of beings! which from God began,
Nature's etherial, human, angel, man,
Beast, bird, fish, insect; what no eye can see,
No glass can reach: from infinite to Thee,
From Thee to nothing. Pope.

An aged and experienced Doctor of Divinity, who, perhaps, understood human nature as well as any other man, being asked to explain some abstruse and mystical point belonging to Calvinism, shrewdly observed, I can give you but very little information on the subject, but if you will go to some young clergyman just beginning to preach, he will tell you, for he will know all about it. *Relig. Inq.*

SMOOTH PREACHING.

A HIGHLY valuable religious tract entitled *Smooth Preaching*, is just received in town, from New-York, and is for sale at this office. April 18.

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